and gradually reforming matters, were working towards punishing them in the same manner as theft within the tribe.

The fights between Montenegro and the Turks were usually brought about in this manner. The Montenegrins raided the Turkish borders, especially Herzegovina, till the Turks sent punitive expeditions. All sheep-stealers were considered heroes.

So far as my own experience goes I never had a thing stolen from me when among the Albanian tribes ; they dealt honestly by me always.

FINES FOR OTHER MATTERS

In the case of rape the injured family may take blood; or it may compound for peace and accept about £30. The father of an illegitimate child must pay for its keep.

For killing a sheep or cattle a fine of about £2 to £3 per head.

For cutting wood in the forest of others, £2.

For stealing fruit, etc., according to value.

For putting a beast to graze on someone else's pasture, £2.

For putting beasts to graze on your own tribal pasture before the right season, £4.

(The sums given are only approximately taken at the then value of piastres.)

INHERITANCE

No land may be sold or bequeathed to a member of another tribe or any outsider.

The possessor of land can only sell it to his nearest male relative on his father's side.

Women cannot inherit land.

The house and such land as belongs to it is inherited by all a man's sons equally. As a matter of practice they continue living in it, and the eldest son is "zoti i shpis" (house-lord). I have seen a young man of twenty-eight years ordering his old uncles about in most peremptory manner. Expressing surprise at the way they obeyed, I was told: "They must—God has made him house-lord."

Failing sons, the property belongs equally to the nearest male relatives of the deceased, who usually would be his brothers. The eldest is then house-lord.

Should a man leave a wife who has had no children, she is of no account, and must leave the house and return to her father's house. Should she have a son under the age of fifteen she remains to mind the house till he inherits it. Till he is fifteen a guardian takes charge of his affairs. At fifteen he is of age and can carry arms. If the widow has

[Constitution]

It is forbidden to use the church and religion for political purposes. 659

Likewise, political organizations based on religion are also forbidden.

The state may assist religious communities materially.

ARTICLE 17

Marriage and family are protected by the state. The legal conditions of marriage and family are fixed by law. 585

Legal marriages can be performed only by competent representatives of the government. After celebrating a civil marriage a citizen may celebrate a religious marriage according to the rules of his creed.

The courts of the state only are competent to determine all questions concerning marriage. [692]

Parents have the same obligations towards their illegitimate children as to those born in wedlock. Illegitimate children have the same rights as those born in wedlock. [848]

ARTICLE 18

Freedom of speech, freedom of press, freedom of organization, freedom of assembly and of public demonstration. are guaranteed to all citizens. 641

ARTICLE 19

Personal inviolability is guaranteed to all citizens. Nobody can be arrested for more than three days without a court warrant or without the approval of the district attorney. 671 641 [694]

No person shall be punished for a crime without the decision of a competent judge in conformity with the law which defines the crime and the competence of the court.

No punishment shall be determined and inflicted except as prescribed by law.

No person shall be punished without a hearing nor without being summoned to defend himself according to law, except in a case where his absence is legally established.

The administrative organs of the state may give jail sentences for common law misdemeanors as prescribed by law.

10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl

357 escaped from the district, his master might lawfully be shot in his
[82] stead. When, however, a servant murdered on his own respon-
672 sibility, he alone should suffer for the crime. His master was entitled, in dismissing him, to keep back the portion of his wages for which he had not worked, and according to Lek's Kanûn ought not to be shot in his stead. Skanderbeg's law, however, held him as liable in this case as in the former.

357 The only available information about a servant's seducing a girl
684 or young wife in his master's family comes from Martanesh and Shkrel and dates from past times. In Martanesh the law con-
[608] demned the man to death for incest because his master was his 'father' and the young woman his 'sister'. In Shkrel he was killed
[836] at once if he had sinned with a young wife, but if with a girl he was dismissed with orders to hold his tongue, and only if he talked did the girl's father go and shoot him. As for the girl, she was married
[837] to her fiancé as quickly as possible. He was not told that she was pregnant by another man, and would not have cared if he had been. He wanted her as wife and worker and felt sure that he was man enough to keep her straight after marriage; beatings always worked
● [848] wonders. The child was sent to the servant as soon as born; he never acknowledged it but either killed it or exposed it by the wayside. The father did not dare to beat the girl in case she ran away to the servant; at all costs he had to keep her for her fiancé, who had presumably paid a good proportion of her bride-price and would have killed him had he failed to deliver her. Presumably the fact that a servant was held to be of little or no account saved the wife or girl from the usual punishment for adultery.[1]

357 Sometimes, despite their being 'brother' and 'sister', a servant
[502] married his master's daughter. Thus an ancestor of Bicaj was a Catholic of Gjugjë in Mirditë who entered the service of Hysen Agë Shteki of Bicaj, turned Moslem, and married Hysen Agë's daughter. Even in modern times a servant may be given his master's daughter in marriage. This is particularly likely to happen if his master is Moslem and he a Christian who agrees to change his religion. His master then looks on his own consent to the marriage as an act of piety. Servants varied in importance according to the master they served. Thus the servant of a Moslem priest (*hoxhë*) had more power than an ordinary peasant's and less than a bajraktar's —at least in the days before most bajraktars were shorn of their

[1] See Chapter XXI.